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they were to officiate, is that the same thing as forbidding them to marry? To reason in such a manner is the same as to say—The priests of the Old Testament, when they were to sacrifice or perform any other function in the Temple, were not to come near their wives, therefore they were forbidden to marry. Be candid, my friend. Does not such a mode of reasoning appear to you ridiculous?

Eustachio—This remark of yours is curious. Many obscure things may thus be made clear, by showing the agreement of those canons which seem to disagree. Prove to me now, however, that the councils really had this meaning when they ordered the clergy to abstain from their wives, &c.

Salviano—Yes, such was the meaning of various councils, and they cannot be understood otherwise. We must thus understand the second canon of the second Council of Carthage, which is expressed in this manner—"It is pleasing to all that the bishops, priests, and deacons—those, in fine, who administer the sacraments—that they should observe chasity, and abstain, also, from their wives." To the same effect is the 8th canon of Gratian, which says—"Having heard of the incontinency of some of the clergy, though it be with their own wives, it is decreed that the bishops, priests, and deacons, *according to their own statutes*, should abstain, from their wives." Therefore, according to these canons the clergy might have wives, provided they abstained from them according to their own statutes. What is the meaning of this? To say the truth, in reading these words—"*Secundum propria statuta*"—I myself did not know well, at first sight, what they meant. I observed, however, that in some canons, instead of the words quoted above, it was written, "*in propriis terminis.*" These canons mean, therefore, that the clergy should abstain from their wives whenever it came to their turn to perform ecclesiastical duties. Balsamo explains the fact so clearly as to take away every difficulty. In the fourth canon of the same council he says—"The synod does not forbid commerce with them except in their own terms—that is, on the days appointed for the turn of each of them." "*Nisi in propriis terminis—id est, in præstitutis unius cujusque vicis diebus.*" We may add, also, the Trullan Council, 13th canon, which orders "the sub-deacons, deacons, and priests who administer the sacraments to abstain also from their wives *in their own terms*, knowing that there is a time for everything, especially for fasting and prayer; therefore, it is suitable for those who assist at the altars when they begin the sacred functions to be continent in all things."

Eustachio—But does the Greek Church also understand it thus?

Salviano—The Greek Church has better views than the Latin upon this point. To command priests to abstain from their wives when they were to preach the Holy Gospel, or to admininister the sacraments, is quite a different thing from taking away their wives by forbidding them to marry according to an express law. The decrees of the above named councils are Catholic and praiseworthy. If, according to the doctrine of St. Paul, the husband should separate from his wife for a time, to give himself to fasting and prayer, why should not the minister leave his wife at the time when he is to fulfil the duties of his ministry? But your ordinances, on the contrary, are opposed to the Word of God, and to the practice of the Church of both testaments, and very far from being truly catholic, they may be considered quite heretical. As they derive their origin, moreover, from the impure sources of the Tatians, Siricians, and other heretics, so they cover all Christendom with impurity. Ah, if your Church had followed the doctrine of Jesus Christ as their pole-star, they would not have struck upon such rocks; they would not have been enchanted by the Siricians and the Callistians, as by so many Syrens; they would not have given up the valuable liberty granted to them by God himself, nor would they in fine, have cast so many snares upon the necks of men to drag them into the most filthy lusts, and thence into eternal perdition.

Eustachio—In saying that our Church has not followed the doctrine of Jesus Christ, nor the practice of the Churches of the Old and New Testaments, you mean to insinuate that the law enacted against the marriage of ecclesiastics is quite a new thing; and you do this, perhaps, to make it odious to our young priests; but you ought to know that it dates many centuries back, and that for many ages it has been received by our Church and practised by her ministers.

Salviano—Your law is not only a new thing, but I must tell you, moreover, that it is not a law at all, since a rule is no rule if it be not according to the Holy Gospel. Admitting that your law has been introduced into your Church as long ago as you please, by artifice and trickery, still it is new for all that. We have marriage granted by God to the patriarchs, the prophets, the apostles, and the pastors, during the course of many ages, and this marriage was taken away by you in the ages that came after. This alone would be sufficient to prove that the celibacy of priests is quite a new thing; but I am not satisfied with this, and will prove it to you more fully at our next meeting. At present, farewell.

(To be continued.)

THE OLD IRISH CLERGY.—No. I.

The following is one of the odd stories contained in that ancient and sufficiently curious compilation, the *Tripartite Life of St. Patrick*. That we do not err in styling it *ancient*, appears from the fact, noticed by Mr. Petrie, in his learned essay on the Round Towers, &c., of Ireland, p. 158, that "no writer, however sceptical, has ever ventured to assign it to a later period than the tenth century." Of the nature of its contents this story furnishes a not altogether uninteresting specimen:—

"Another time this holy man took his journey from Tarah to Usney Hill, with a view to building a Church there. But in this he met with opposition from the two sons of Niall, and brothers of King Laogaire, Fiach and Enda: to whom the man of God at first spake civilly, promising them that if they would allow the Church to be erected in honour of God, in that lovely spot, the moderators and rectors of that Church should be chosen from among their descendants. But when they not only refused to give heed to his preaching, and the benevolent proposal he made them, but were even taking steps to have him laid hands on, and removed by force from the place; then began the man of God, in righteous vengeance for such ill-usage, to let fly the dart of malediction against them and their posterity. And when, opening his mouth for this end, he had given utterance to the word *Cursed*, thereupon his disciple, S. Seachlin, taking out of his mouth the sentence he had commenced, completed it by adding the words, *be the stones of Usney Hill*. Well pleased was the man of God with the dutiful sympathy of his disciple, and the prayer that he expressed: and to the sentence thus pronounced he gave accordingly his ratification. Wonderful to tell, from that day to this, those stones, as though still subject to the influence of that curse, are found utterly unserviceable for building, or any other human purpose. So that it has become a proverbial expression, whenever stone, or other material, answers not the purpose for which it may be designed, to say—'*Tis a stone from Usney Hill.*'"

What a ready-witted and good-natured Irishman was S. Seachlin, who, seeing his master tempted to indulge in the naughty habit of cursing his enemies, and bethinking himself, perhaps, that such was not the kind of prayers that St. Paul would have made for kings, and for all that are in authority (1 Tim. ii. 1, 4), at once administered such a respectful rebuke as came gracefully from a disciple, and, at the same time, interrupted the unholy prayer, and caused the malediction to turn aside from Fiach and Enda, and their unoffending posterity, to spend its poison on the senseless stones, just as the conductor, which diverts the lightning flash from doing injury to human life, and sends its fury away to consume itself in the bowels of the earth.

But no more about this at present. It is for a different purpose that we have quoted the story above told, our object being rather to direct the reader's attention to the terms of the agreement which Patrick proposed making with Fiach and Enda, in case they would allow him to build the Church at Usney Hill, as he desired to do. *The Church was to become the property of their family*, so as that none but their descendants should be its *rectors* or *moderators*. This kind of ecclesiastical arrangement, by which particular churches became the property of particular families, came afterwards into very general use in Ireland; and ecclesiastical benefices and offices descended from one member of a family to another, much in the same way as did secular landed property, according to the old Irish law or custom, known by the name of *Tanistry*.

To explain the custom intended by this term, for such readers as may not already be acquainted with it, we may remark, that according to it, on the death of any chief Lord or Captain among the Irish, there was usually elected in his stead, not the eldest son, nor any of the children of the lord deceased, but the next to him of blood that was eldest and worthiest of the office, in the estimation of the tribe; as commonly the next brother, or the next cousin, and so forth: and then, next to the one so chosen for chief, another similarly related to him was chosen to be *Tanist*, to succeed to the chieftainry, in case he should survive the one appointed to it. This mode of succession was considered to have an advantage over that of strict lineal descent from father to son, as affording a better protection to the lands and other rights of the tribe, which might be more easily encroached on if the father were to die leaving a minor to succeed to his office, during whose minority the neighbouring lords, and more especially the English, might seize their opportunity for invading the defenceless inheritance; whereas, by the Irish custom, if the chieftain fell in battle, his Tanist, already known, and one of years and ability, was ready to step immediately into his place. That the son should, however, in many instances, become the successor, though not, as a matter of course, nor according to general rule, was natural enough.—See *Spenser's View of the State of Ireland*, Dublin Edn. of 1809, pp. 10, 12.

Accordingly we find mention, in the Irish Annals, of *Tanist Abbots*, as well as of Secular Tanists, as of "Cormac, Tanist Abbot of Clonmacnoise," at A.D., 887, of the *Four Masters*; "Dungal, son of Gorman, Tanist Abbot of Clonmacnoise," at A.D. 1070, *ib.*; "Casey, son of Fergus, Tanist Abbot of Armagh," at A.D. 892, of the same annals; and similar entries recur in various other places.

And that the *Tanist* of an ecclesiastical benefice was not merely a name given to the next successor expectant, canonically appointed, by election or otherwise, according to regular Church law, as upheld in other countries, might be evident even from this, that according to such law the successor to a benefice could not generally be appointed until the holder of it were deceased; so that the holder, while alive, could have no Tanist. But the same thing is still more apparent from examining, as we shall do presently, into the succesions of officers connected with particular ecclesiastical establishments, and observing how the offices which they held were handed successively from one relative to another in the same tribe, through a course of many generations.

The offices which we have here particularly in view were those of *abbot*, or coarb, and *erenach*, or (according to the Irish spelling of the word) *archinneach*; the former implying the chief place of command and influence in the old ecclesiastical corporations of Ireland; the latter, the holding of the temporalities belonging to the establishment. The *bishop's* office, among the ancient Irish, was attended with less of authority and emolument, although otherwise held in much veneration, and regarded as proper to be occupied only by men of eminent spiritual attainments.

In illustration of the remarks above advanced, we shall exhibit, from the Ancient Irish Annals, various instances in which the same ecclesiastical office, that had been held by a father, descended in course of time to his son (the son not always or naturally being the next successor, but coming in after, perhaps, an uncle, a cousin, &c.), or in which different ecclesiastical offices, about the same place (or in places having some particular connection with one another), came to be filled, from generation to generation, by members in lineal descent of the same family.

The most remarkable case of this kind which occurs in our ancient Annals appears to be that of the Mac Connemoghts (or more properly Mac Chuinn-na-mochts), of Clonmacnoise, whose history, so far as we are particularly acquainted or concerned with it, commences in the middle of the eighth century, and, from that period onwards, occupies for three centuries and a half a distinguished and interesting place in the ecclesiastical records of Ireland. In tracing the history in question we shall, for the satisfaction of our readers (many of whom, it is to be hoped, can read Irish well), give the passages quoted from the Irish Annals in the original language, with a correct translation into English, in parallel columns. The extracts underneath are all from the "Four Masters," in whose work, by a reference to the proper year, each of them may easily be found:—

A. C. 753. Gorman, comharba Mochta Luġmaiġ, décc i cCluain mic Nois, ina ailitre, ⁊ ba heissiḋe athair Torbaiġ, comharba Padraicc.

A.C. 753. Gorman, coarb of Mochta of Louth [*i.e.*, Abbot of Louth], died at Clonmacnoise, on his pilgrimage; and it was he that was father of *Torbach*, coarb of Patrick [*i.e.*, Prelate of Armagh].

A. C. 807 [*recte* 812]. Torbach, mac Gormáin, scribnid, leġtóir, ⁊ abb Arda Macha éisiḋe [décc]. Do Chenel Torbaiġ, .i. O Ceallaiġ Breaġ, ⁊ ro ba dibhsiḋe Conn na mboċt ro bai hi cCluain mic Nóis, ⁊ as aire atbeirtí Conn na mboċt fris, ar a ṁéd do boċtaiḃ no biataḋh do ġrés.

A.C. 807 [properly 812]. Torbach, son of *Gorman*, scribe, lector, and Abbot of Armagh was he, died. Of the kindred of Torbach, *i.e.*—the O'Kelly Breagh [tribe]; and of these was [also] Conn-na-mbocht, who was at Clonmacnoise, and received the name of Conn-na-mbocht [*Conn of the paupers*], from the number of paupers he constantly supported.

A. C. 834. Aoḋaġan, mac Torbaiġ, abb Luccṁaiḋ, décc ina ailethre hi cCluain mic Nóis. Eoġan, mac Aedaġain, ro ansiḋe hi cCluain mic Nóis, conad uada ro ċins'¹t Meic Cuinn na mboċt innte.

A. C. 845. Eoġan .i. angcoire, mac Aedaġain, mic Torbaiġ, ó Cluain mic Nóis, décc.

A. C. 863 Luchairén, .i. athair Egeartaiġ, mac Eoġain, mic Aedaġain, mic Torbaiġ, scribnid, ⁊ angcoire hi cCluain mic Nóis, décc.

A. C. 893. Eg'rtach, airchinnech eccailsi bicce, athair Aenacain ⁊ Dúnadaiġ, dég.

A. C. 898. Caenċomhrac Insi Endoim, epscop, ⁊ abb Luġmaiḋ, aitti Aenacain, mic Ecc'rtaiġ, ⁊ Dúnadaiġ, mic Eccertaiġ ó ttat Uí Chuinn na mbocht, dég an tres la fic'st Juli.

A. C. 947. Oenacán, mac Ecc'rtaiġ, airchindech Eccailsi bicce hi cCluain mic Nóis, epscop ⁊ óġ iodhan. brathairside Dúnadhaiġ, mic Eccartaiġh, do Mughdornaib Maiġen a ċenél, ⁊ a écc.

A. C. 953. Dunadhaċ, mac Ecc'rtaiġ, espucc Cluana mic Nóis, [décc.]

A. C. 1005. Dunchad, mac Dunadhaicch, f'rleiġind Cluana mic Nóis, ⁊ a hangcoire iarsin, c'nd a riaġla, ⁊ a seancais, décc. S'n sil Cuinn na mboċt eiside.

A. C. 1022. Joseph, mac Dúnchada, anmċara Cluana mic Nóis, décc. Athair Coinn na mboċt eiside.

A. C. 1031. Conn na mbocht, c'nd Celed ndé, ⁊ ancoiri, Cluana mic Nóis, do ċéid tionól airġe do boċtaib Cluana i nIseal Chiarain, ⁊ ro edhbair fiche bó uaid féin innti.

A. C. 1056. Maolfinnén, mac Cuinn na mboċt, athair Chormaic comharba Chiarain, dég, .i. Maolfinden, mac Cuinn, mic Joseph, mic Donnchada, mic Dunadaiġ, mic Eiccearthaiġ, mic Luaċain, mic Eoġain, mic Aodaġain, mic Torbaiġ, mic Gormain, do Uib Ceallaiġ Breaġ.

A. C. 1059. Conn na mbocht, ordan ⁊ aireachus Cluana mic Nóis, décc iar s'ndataiġ.

A. C. 1067. Celechair Muġdornach espug Cluana mic Nois, do écc. Do Uib Ceallaicch Br'gh a ċenél.

A. C. 1079. Maolċiaráin, mac Cuinn na mboċt, comharba Ciaráin, do écc. Ba eisiden ordan ⁊ airmittin Cluana ina réims'r.

A. C. 1089. Iseall Ciarain do ċeandach ar dilsi do Corbmac mac Cuinn na mboċt ó Ua Flaiṫén, ⁊ ó Dhomnall mac Flainn Ui Maoilschloinn ó riġ Mide.

A. C. 1103. Corbmac mac Cuinn na mbocht, tanaisi abbaid Cluana mic Nóis, ⁊ f'r sona saidbir, décc.

A. C. 1104. Leṫsclinn daimliacc Cluana mic Nóis do forbad la Flaiṫbertaċ Ua Loingsiġ iar na tinnscetal la Corbmac mac Cuinn na mbocht.

A. C. 1134. Celeaċair, mac Corbmaic Uí Chuinn na mboċt, sruiṫ s'nóir c'nn comairle, ⁊ tobar eccna, s'nċusa, c'nd einiġ ⁊ coiméda riaġla Cluana mic Nois, décc, &c.

A.C. 834. EGAN, son of *Torbach*, Abbot of Louth, died on his pilgrimage at Clonmacnoise. Owen, son to Egan, remained at Clonmacnoise; and from him descended the MacConnemoghts there.

A.C. 845. OWEN—*i.e.*, the anchorite—son of *Egan*, son of Torbach of Clonmacnoise, died.

A.C. 863. LUCHAIREN, *i.e*, the father of *Egertach*, son of *Owen*, son of Egan, son of Torbach, scribe, and anchorite at Clonmacnoise, died.

A.C. 893. EGERTACH, erenach of the Little Church [at Clonmacnoise], and father to Enacan and *Donoghue*, died.

A.C. 898. Kencorach of Inisenagh [in Lough Ree, near Lanesborough], bishop, and Abbot of Louth, tutor to Enacan, son of Egartach, and to Donoghue, son of Egertach, from whom are descended the Connemoght family, died on the 23rd day of July.

A.C. 947. Enacan, son of Egertach, Erenach of the Little Church at Clonmacnoise, bishop, and pure virgin (he was brother to Donoghue, son of Egertach), of the tribe of Morna-Moyne, died.

A.C. 953. DONOGHUE, son of *Egertach*, Bishop of Clonmacnoise [died].

A.C. 1005. DONOGH, son of *Donoghue*, lector of Clonmacnoise, and its anchorite afterwards, head of its rule [or, *discipline*], and of its historical department, died. He was an ancestor of the Connemoghts.

A.C. 1022. JOSEPH, son of DONOGH, anmchara, [*i.e.*, *spiritual adviser*, or *confessor*] of Clonmacnoise, died. He was the father of Conn-na-mbocht.

A.C. 1031. CONN-NA-MBOCHT, head of the Culdees, and anchorite, of Clonmacnoise, first invited a party of the poor of Clon [*i.e.*, Clonmacnoise] at Iseal-Kiaran, [*i.e.*, *St. Kiaran's low* establishment, or hospital, at Clonmacnoise,] and presented them with twenty of his own cows.

A.C. 1056. MAELFINNEN *Mac* [or, *Son* of] *Connemoght*, (father of *Cormac*,) coarb of Kiaran, [*i.e.*, Abbot of Clonmacnoise,] died—*i.e.*, Maelfinnen, son of Conn, son of Joseph, son of Donogh, son of Donoghue, son of Egertach, son of Luachan, son of Owen, son of Egan, son of Torbach, son of Gorman, of the O'Kelly Breagh [tribe].

A.C. 1059. *Conn-na-mbocht*, the glory and honour of Clonmacnoise, died, after having attained to a great age.

A.C. 1067. Keleher of Morna, bishop of Clonmacnoise, died. He was of the O'Kelly Breagh [tribe].

A.C. 1079. *Maelkiaran Mac Connemoght*, coarb of Kiaran [*i.e.*, Abbot of Clonmacnoise,] died. He was the glory and veneration of Clon [macnoise] in his time.

A.C. 1089. Iseal-Kiarain, [*i.e.*, St. Kiaran's Hospital, at Clonmacnoise] was purchased for ever by *Cormac mac Connemocht*, from Ua Flaihen, [Abbot of Clonmacnoise. *See* 4 *M*. A.D. 1100] and from Donnell (son of Flann) O'Melaghlin, king of Meath.

A.C. 1103. CORMAC MAC CONNEMOCHT, Tanist Abbot of Clonmacnoise, and a prosperous and affluent man, died.

A.C. 1104. The shingles of one-half of the stone Church of Clonmacnoise, were finished by Flaherty O'Linshy, [Abbot of Clonmacnoise, *See* 4 *M*. A.D. 1108,] the work having been begun by *Cormac* Mac Connemoght.

A.C. 1134. KELEHER, son of *Cormac* Ua Cuinn-na-mbocht, learned senior, head of the counsel, fountain of the wisdom and historic lore, and head [also] of the hospitality and observance of the rule, of Clonmacnoise, died, &c.

The circumstances brought before our notice in the passages now cited are sufficiently curious and worthy of our attention. The members of *the O'Kelly Breagh tribe of Morna-Moyne*, managed, it must be admitted, to secure for themselves a pretty good share of the ecclesiastical honours and emoluments which were going at Clonmacnoise; and it is worth while to observe what a number of generations of them attained, in direct lineal succession, to those high promotions in the Church which they enjoyed there and elsewhere. With this object in view, let us retrace our steps a little. We are informed, then, in what precedes, of the following facts:—

1—That *Gorman, Abbot* of Louth, died in A.D. 753, at Clonmacnoise.

2—*Torbach*, son of this Gorman, became *abbot* of Armagh, and is also entered as *Archbisbop* or primate, in the list of successors of St. Patrick, as usually received, on the authority of the Psalter of Cashel. Torbach died, it seems, in 812.

3—*Egan*, son of Torbach, became *Abbot* of Louth; and died at Clonmacnoise in A.D. 834.

4—*Owen*, son of Egan, *anchorite* of Clonmacnoise, died A.D. 845.

5—*Luchairen*, or Luachan, son of Owen, *anchorite*, &c., of Clonmacnoise, died A.D. 863.

6—*Egertach*, son of Luchairen, *Erenach* of the Little Church, Clonmacnoise, died A.D. 893. He was the father of Enacan and Donoghue, the former of whom succeeded him as Erenach, but left no children, as he died unmarried, for which reason the Four Masters give him the title of "pure virgin." The family succession was, however, continued in the line of descendants of his brother Donoghue.

7—*Donoghue*, son of Egertach, *Bishop* of Clonmacnoise, died A.D. 953.

8—*Donogh*, son to Bishop Donoghue, became *lector* or tutor, and subsequently *anchorite* of Clonmacnoise. He is also styled "*head of its rule and history*," implying that he was zealous in attending to the charge of maintaining the discipline of the institution, and that he was the most learned of its professors in the department of history and antiquities. He died A.D. 1005.

9—*Joseph*, son of Donogh, was *anmchara* (*i. e.*, literally, "soul-friend"), of Clonmacnoise, and died A.D. 1022. The word *anmchara* Dr. O'Donovan translates in some places "*confessor*," and elsewhere "*spiritual adviser*." Whichever be the most proper term, or if the meaning be anything at all like that implied by either, the holder of the office must, of course, have been a clergyman.

10—*Conn-na-mbocht*, son of Joseph, was *Head of the Culdees* of Clonmacnoise (*i. e.*, *prior*, probably, of the place) and an *anchorite*. He was a most eminent and famous ecclesiastic, regarded as "*the glory and dignity*" of Clonmacnoise, and his descendants the Mac Chuinn-na-mbocht added by their personal qualifications to the dignity derived from their illustrious progenitor. The family name borrowed from him is, according to the most correct Irish orthography, that just given above; but they are also called Mac-Cuinn-na-mbochts, Mac Connemochts, or Mac Connemoghts. The English reader may, for facility of reading, adopt, if he think fit, the form Mac Connemot, which will be sufficiently near the original for general use. Conn himself, or Conn-na-mbocht, died in A.D. 1059.

11—*Maelfinnen*, son of Conn-na-mBocht, and *Abbot* of Clonmacnoise, died in 1056. The statement of the Annals about this is, however, a little ambiguous. The same Mac Cuin-na-mBocht, becoming now a general surname of the family, might be applied to Maelfinnen, even though he were *grandson*, instead of *son*, of Conn-na-mbocht. That he was, however, *son*, seems from the dates most probable. Further, when the annals say —"Maelfinnen, Mac Cuinn-na-mbocht, the father of Cormac, successor of Kiaran, died;" it is left uncertain whether the epithet, *successor of Kiaran* (*i. e.*—Abbot of Clonmacnoise), belongs to Maelfinnen or to Cormac.

Maelkiaran Mac Cuinn-na-mbocht, *Abbot* of Clonmacnoise, died in 1079. He was brother, probably, to Maelfinnen above; or else otherwise very nearly related; their common progenitor, Conn-na-mbocht himself, having died but twenty years before.

12—*Cormac* Mac Connemoght, called by the *Four Masters*, *Tanist Abbot* of Clonmacnoise, died in 1103. In the more ancient *Annals of Clonmacnoise*, however, he is called, at A.D. 1100, [*properly*, 1104,] "Cowarb [*i. e.*, *successor*] of St. Keyran;" or, in other words, *Abbot* of Clonmacnoise. He was son to Maelfinnen above named, and is called by the Four Masters *Ua* Chuinn-na-mbocht, or *grandson* of Conn-na-mbocht, at A.D. 1134.

13—*Keleher*, son of Cormac, was another distinguished member of the family, a "learned senior" of Clonmacnoise, and died in A.D. 1134.

There are also different other notices of members of the family in the same records, which we need not quote here, but which further illustrate the degree of influence and importance of which they were possessed.

The last mention of any of them by the family name in the Four Masters occurs at A.D. 1180, where is recorded the death of Mulmurry McConnemoght, "*chief senior of Ireland.*"

We have, then, in the history of this family, as brought before us in the above extracts, the following facts:—First, an Abbot of Louth, father to a Primate of Armagh. Then this Primate, father to another Abbot of Louth, who was, in his turn, father to the Anchorite Owen. And Owen the Anchorite was father to Luchairen, or Luachan, another Anchorite; who was again father to Egertach, *Erenach* of the Little Church, Clonmacnoise. And Egertach was father to Donoghue, Bishop of Clonmacnoise. And Bishop Donoghue begat Donogh, Lector (*i.e., Professor of Divinity*, according to Colgan, *Trias Thaum*, p. 293,) of Clonmacnoise; who was father to Joseph, spiritual adviser to Clonmacnoise; who was father of Conn-na-mbocht, head of the Culdees, and Anchorite of Clonmacnoise; who was father to Maelfinnen, abbot [?] of the same place; who was father to Cormac, another abbot of the same place; who was father to Keleher, learned senior of Clonmacnoise, &c., &c.

In other words, in the *twelve* generations, according to lineal descent, preceding Keleher, we have, 1 Abbot of Armagh and Primate of all Ireland; 2 Abbots of Louth, and 2 of Clonmacnoise, 1 Head of Culdees, or Prior, at Clonmacnoise, 1 Bishop there, 1 Divinity Professor and Anchorite, 2 other Anchorites, 1 *Anmchara*, spiritual adviser, or confessor, and 1 Erenach. The office of Erenach, at the time of the plantation of Ulster, was held by laymen, at least persons who received only the "*prima tonsura*;" but in earlier times it would seem to have been a spiritual or clerical one, as much as that of the abbot. Sometimes indeed the two were identified. Thus, at A.D. 834, the Four Masters make mention of Brasal, "*Erenach—i. e. Abbot* of Kildua [Kilglin, Co. Meath]—and other churches."

Our illustrations of the state of those matters at Clonmacnoise, to which the reader's attention has now been directed, might easily be extended further; but on what relates to that one place we have, perhaps, dwelt sufficiently for the present. In a future paper we hope to throw some additional light on the subject, from the notices connected with other ancient Irish religious foundations which occur in our old annals; and we think that we shall be able to exhibit sufficient indications that in them also a similar system of family succession to ecclesiastical offices, or application to them of the principle of Tanistry, more or less prevailed. This is indeed what might be expected, as a natural conclusion from the evidence already adduced. For Clonmacnoise was one of the most famous of all those old Irish establishments; Armagh itself scarcely occupying a position of more prominence or importance in the Irish annals; and it was therefore but natural, that a system so cherished as we have seen at Clonmacnoise, or in the family above described, for at least 350 years, from the time of Abbot Gorman, who died in A.D. 753, to that of Abbot Cormac, who died in 1103, should be approved of and adopted into use in places of lesser note also.

R. K.

TALK OF THE ROAD—NO. XII.

"Well, Pat, did you get leave to stay in Kilcommon?" said Jem, when they went on the road.

"'Deed I did, then," said Pat, "and its peace we are getting in Kilcommon now."

"And how is that come about?" said Jem.

"Why, I hear tell," said Pat, "that Father John got a letter from the Bishop, telling him he was bringing scandal on the Church, and that every thing is to be kept quiet till its forgot."

"And your not going to turn, Pat?" said Jem.

"Deed no, Jem," said Pat, "sure I was never thinking of turning; what do I know about it? Sure I only want to read the Catholic Bible, and try to learn something out of it. But where were you, Jem, since I saw you?"

"Why, then, I was at the wake," said Jem.

"And whose wake was it?" said Pat.

"Well, then, it was old Molly Kearney's," said Jem.

Is it her, the creature," said Pat, "and where would the likes of her get a wake? Sure, don't I know that she had nothing to live on these ten years only the fifteenpence a-week that Mr. Owens allowed her out of the Church money, and she gives three pence a-week of that for her lodging, and who would be bothered waking her? 'Deed, Mrs. Owens was mighty good to her, and gave her her bit often; but sure Mr. Owens wouldn't be going to pay for the pipes and whisky?"

"Well, you may say that," said Jem; "but I'll tell you how it was. I was going past old Ned Flanagan's, where she lodged, one evening, and he called me in, and told me she was dead, the creature, and he said he was'nt going to have any nonsense of waking, only just what was wanting; and so he asked me to go down to the shop, at the cross roads, for two halfpenny candles, and a pen'orth of snuff, and he said that would do. So I went, and got the candles, and the snuff; and when the candles was lighted, who should come in, but old Judy Brannigan, that has the scapular, and sells the books; well, down she goes on her knees, you know, and begins with the Latin, and 'deed she seemed to handle it mighty clever; and when she was done, 'Judy, dear,' says I; 'what is it at all?' 'Well, I b'lieve it's a psalm,' says she. 'but I'm sure it's the right thing,' says she. 'And, Judy, dear,' 'says I, 'do you know what it means at all?' says I. 'How would I,' says she, 'when it's in the Latin it is?' 'And what is it good for?' says I. 'Why, it's good for old Molly Kearney's soul,' says she. 'And would'nt it be good for our souls, too?' says I. 'Well, in course it would,' says she. 'And would the meaning of it do any harm to them that understood it?' says I. 'No, sure it wouldn't,' says she. 'Well,' says I, 'and wouldn't it be better for us to have it in English, the way we could understand it?' 'And is it jumper you're going to turn?' says she, 'to be talking that way of the blessed Latin; sure where would be the use of larnin', at all, if English was as good for the soul as Latin?' 'Well, I'm thinking, Judy,' says I, 'our souls wouldn't be the worse for understanding good words.' So, with that, old Ned Flanagan comes over, and he says, ''Deed, I'm thinking this long time, there's sense in that,' says he; 'and I can't help thinking betimes, where's the great use in my going to Mass, when I can't understand one word, good nor bad, till the scoulding begins.'"

"Aye," says Pat, "that's the sermon he meant, sure enough; and, I wonder what's the reason they don't scould in Latin, too. Sure, if we listen to the prayers in Latin, why wouldn't it do to listen to the scoulding in Latin, too? It's a poor way with us to understand nothing but the scoulding; it ought to make us read the Bible anyway to try and know something—but go on with the story, Jem."

"Well," said Jem, "when old Judy saw that we were both again her, she began taking a pinch of the snuff; and, I says, 'isn't it you that has the blessed scapular, Judy,' says I. 'Deed, it's myself, says she,' 'that has.' 'And what is it good for,' says I. 'Why, it's good to die in to be sure,' says she, 'and it's I that hopes to get it on in time,' says she, 'if my senses is spared to me,' says she. 'And what's the good of dying in it,' says I. 'Why, to be sure,' says she, 'dont you know? didn't the Blessed Virgin say herself, when she gave it, that them that dies in it shall never go to hell, and if they go to purgatory at all, that she'll go down there herself the very next Saturday after they die, and let them out herself.' 'And where did you hear that at all,' says I; 'is it in the Bible it is?' 'Sure, how would I know if it's there,' says she, 'but isn't it in the treatise on the scapular that I have at home,' says she. 'And you wont put it on till you are dying,' says I. 'No,' says she, 'sure I wont.' 'And how will it be,' says I, 'if you wouldn't have the sense to put it on then,' says I; 'sure here's old Molly Kearney lying here,' says I, 'and she wasn't as old as you, and she was took quite sudden, and if she had a dozen scapulars in her box, would it be any good to her soul, when she wouldn't have time or senses to put one of them on her?' Well, now, the creature, I was a most sorry for saying it, when I saw how troubl'd she got in her mind at thinking of that. 'Oh, wirra,' says she, 'wont there be any good Christian near me at all to put it on me? Ochone,' says she, 'will I die with the scapular in the chest, at the foot of the bed there?' Well, when I saw the old creature take on so, I just says to her, 'did you never hear, Judy dear,' says I, 'that its in the Bible, that the blood of Jesus Christ cleanseth us from all sin? and sure,' says I, 'if he will put that on you his own-self, there will be no mistake about that, and wont that do?' says I. 'Och,' says she, 'what do I know about that, but, dont I know about the blessed scapular? but, ochone,' says she, 'who will put it on me at all? sure, I'm a poor, lone creature, that lives by myself, without kith or kin, and who will put it on me at all?' Well, I couldn't help thinking that time, that it was the poor case for an old creature to be taking such trouble about her soul, and knowing nothing of the blood of Jesus Christ to put away her sins; and isn't it the poor thing for the priests to be leaving an old creature that way, that will be dying like old Molly some of these days? And don't they all hold up poor Judy for the most religious woman in the country, and the surest of heaven? Well, it makes me think more nor ever that reading the Bible is what the people want.

"Well, but while I was talking to old Judy, there came a noise at the door, and when it opens, there was all the wildest boys in the country coming in; and old Ned Flanigan goes for'ed to meet them, and—'What do you want here?' says he. 'We're come to the wake,' says they. 'Well, you'll get no waking here,' says he; 'so you may be off with yourselves.' Well, they swore they'd have some of the fun over old Molly: 'And what did you or the likes of you care for old Molly when she was living,' says he; 'and what right have you to fun over her now?' says he; 'so be off with yourselves out of that,' says he. Well, with that they gave him a deal of bad language, and they pushed by him, and drove into the house, and began screeching for the pipes and the whiskey, for they said they had a right to have some divarsion when there was a corp in the house. Well, with that old Ned went up into the inner room, and he fetched out his scythe with him (for he's a mower by trade), and he swure—'By this and by that,' says he, 'if they didn't be off with themselves out of that,' says he, 'he'd shear the heads off them, like mice,' says he. Well, deed if I had'nt caught hold of his arm, I think he'd have had the arm off one of them anyway; and when the boys saw that, they were'nt long in being off with themselves.

"Well, when they were gone," says I to Ned, "would you let me read a bit qui't to you," says I. So he said he'd like that well; so I just took out my Bible, for I had it in my pocket, and I just read to them about Jesus Christ coming to Mary and Martha when their brother was dead, and how kind he was to them, and how he even cried like themselves at the grave; how he told them he was the Resurrection and the life, and that if they would believe in Him, he would raise them up to life again when they were dead, and how he called Lazarus out of the grave before their eyes, to show that he could do it, and that He would do it if they believed in Him; and old Judy, the creature, she come and listened to it all, and said 'of all the reading ever she heard, it was the purtiest,' and, indeed, Ned was mighty well pleased too, and his wife, and they said "they'd often be glad to hear the like, and that it was a deal decenter than pipes and whiskey when there was a corp in the house;" and, indeed, I could not help thinking then that if the priests would try and stop the waking, and advise the people to have a little reading like Christians, it would be doing more good to the people than setting them to stone the Scripture reader."

"Well," said Pat, "it surely would; but I'm afraid they won't try that. But how would we know anything more about that scapular, or how did it come out at all, when there's nothing about it in the Bible?"

"Well," said Jem, "I think I know a man that has the treatise on the scapular that old Judy spoke about, and I'll try and borrow it."

"Well," said Pat, "It would be a good thing to get it and read it, and see if it's like the Bible at all."

So if they find out anything more about the scapular, we will try and have it for our readers.

AURICULAR CONFESSION, PART II.

In our last number we laid before our readers some of our reasons, taken from the very eminent Roman Catholic writers, Maldonatus, Natalis Alexander, Peter Lombard, Gratian, Cardinal Cajetan, St. Bonaventure, Alexander de Hales, Gabriel Biel, and others, proving, as we conceive, very clearly, that the *Universal Church* has *not always* understood that sacramental or secret confession to a priest was *instituted by our Blessed Lord*, and, therefore, of Divine right necessary to salvation; but, on the contrary, that there is no point which was more freely discussed for many centuries, or upon which a greater difference of opinion existed for more than 1,000 years after the times of our Lord and his Apostles. We now proceed to examine whether it be historically true that the Catholic *Church* hath always observed, from the beginning, the *practice* of confessing all sins secretly to a priest alone, as decreed by the Council of Trent; admitting that *such* a practice would be entitled to great weight, even though its *institution* by our Blessed Lord be incapable of proof, as we think we have proved it to be, by the admission of no small number of the most eminent divines of the Roman Catholic Church.

We would first observe, that the proof of the affirmative lies on those who assert the fact to be as stated—viz., that such a practice has existed in the Church since the times of primitive Christianity; and we would next ask our readers to bear in mind what the exact thing called in question by the Church of England is. The Church of England does not deny that the *public* confession of sins in the Church was in very early use, nor does she deny the lawfulness or usefulness of *voluntary private* confession, either to a pious friend, or discreet minister. There is, doubtless, the highest authority—viz., that of the Holy Scriptures—for the practice of confession of sins* to one another, which no one contends excludes confession to a priest, any more than does the concurrent injunction—"Pray for one another;" and so far is the Church of England from disapproving of *voluntary* private confession, that the form of *exhortation* in the Book of Common Prayer, prescribed by the Rubric, to be read when the minister gives warning for the celebration of the Holy Communion, contains an express encouragement for the use of it.†

The only matter in dispute therefore is, whether the practice of private confession to a priest was *enjoined* by the Church from the earliest times, as a matter of necessary discipline, on all its members; or, to state the matter a little

* St. James c. v. 16.

† "And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who, by this means—(viz., self-examination previously mentioned) cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly (spiritual) counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."—Book of Common Prayer.